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Those who have followed Dr. Savage's intellectual career know that for many years he has been especially interested in the doctrine of immortality as affected by psychic research. In this volume he reiterates his assurance of immortality as demonstrable from the facts established by psychical investigation. These considerations have led him to believe also in the credibility of the gospel narratives of the resurrection of Jesus. The body did not leave the grave, but the disciples did see and talk with their Lord; and this, continues Dr. Savage, "I can believe, because I believe that similar things have happened in the modern world."

These sermons were preached extemporaneously and written out from stenographic notes. Naturally, therefore, they have the merits and defects of such a method. A careful reader will notice trifling inaccuracies, which more careful revision would have removed; but in tone and spirit the book is admirable and should be carefully read by whoever wishes to understand the nature and tendency of the modern "liberal movement."

W. W. FENN.

CHICAGO, ILL.

THE NON-RELIGION OF THE FUTURE: A Sociological Study.
Translated from the French of M. J. M. GUYAU. New York:
Henry Holt & Co., 1897. Pp. xi+543. Cloth, \$3.

GUYAU'S *L'Irréligion de l'avenir* is a natural outgrowth of his *Esquisse d'une morale sans obligation ni sanction*. The two titles are mutually significant. The volume under consideration attempts to show, first, that religion must inevitably disappear, and, second, that it will be replaced by an even more socially useful system of control.

Religion is declared to be fundamentally social in its origin and principles. Anthropomorphism should be expanded into sociomorphism. Primitive men conceive a society composed both of men and of gods, between whom relations of friendship and enmity exist. Worship is the influencing—often the bribing—of powerful though invisible associates. Again, religion is primarily a system of physics—an explanation of phenomena. Religious physics gradually gives place to religious metaphysics, to animism, to a spiritualistic conception, to dualism, to monism. Religious morality, it is further asserted, "grows out of the laws which regulate the social relations between gods and men." Religion, being sociomorphic, really gets its morality

from human society. Society is more moral than religion. Morality needs religion less than religion needs morality.

Dogmatic religious faith is an expression of primitive credulity. It comes in conflict with scientific knowledge. The result is either a rejection of science or an attempt to readjust religious belief. As religion loses in dogmatic faith, its dependence on morality becomes increasingly obvious. The strength of Christianity lies not in its supernaturalism, but in its ethical system, upon which stress is more and more laid by its defenders. Yet, declares Guyau, religious morality is in process of dissolution. The Christian principle of love, relatively refined and inspiring, nevertheless results in a rivalry between love of man and love of God. This led in the past to the neglect of man, now the tendency is to substitute for a mystical love of God a practical love of men. Thus the last stronghold of religion is yielding.

What, then, are the elements connected with religion which society must perpetuate? Association for intellectual, moral, and æsthetic purposes must be retained and extended. Charity, enthusiasm, poetry, art will be increasingly important. Feeling for nature, which was originally an essential element of the religious sentiment, must be preserved. Although dogma will disappear, certain metaphysical conceptions will replace it. The human mind will ever seek the mysteries which lie beyond the knowable. Various forms of theism will persist. These will eventually become more abstract. Pantheism, and different types of idealism, materialism, and monism, will survive, but they will maintain relations of mutual toleration.

The problem of immortality can never be solved scientifically. Personality, however, may be preserved in the memory of friends. Yet, after all is said, the attitude toward death must be that of courageous resignation.

The morality of the future will find its stimulus in an ethical idealism which shall worship no other gods than the highest conceivable type of humanity, to the realization of which each individual will seek to make some contribution, however humble.

The key to a criticism of this volume lies in the word religion. Make this definition narrow enough, and a part, at least, of the argument might be readily granted. Extend it, and the thesis rapidly loses its strength. According to Guyau, a religion reduced to its lowest terms must assume, at least, (1) an eternal energy or energies, (2) some relation between this energy or energies and human morality, between the direction of these energies and that of the moral impulse in man-

kind. Again, the ordinarily accepted idea of religion, says the author, includes three elements: (1) a mythical, non-scientific explanation of natural phenomena or of historical facts; (2) a system of dogmas, *i. e.*, imaginary beliefs and symbolic ideas forcibly imposed upon faith as absolute verities, although susceptible of no scientific demonstration; (3) a cult and system of rites. Here surely are extremes far enough apart to make room for almost any mean, and question-begging terms sufficient to open wide the whole range of argument!

The attitude of the author is throughout tolerant, judicial, and courteous. There is no word of flippancy or of cheap ridicule. M. Guyau was clearly inspired by a sincere moral earnestness. He has presented a case which every open-minded student should give a thoughtful and respectful hearing. The translation, which is anonymous, seems to have been made with care and intelligence.

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GEORGE E. VINCENT.

LETTERS FROM THE SCENES OF THE RECENT MASSACRES IN ARMENIA. By J. RENDEL HARRIS and HELEN B. HARRIS. New York, Chicago, Toronto: The Fleming Revell Co., 1897. Pp. 254, map and illustrations, 12mo. Cloth, \$1.25.

THERE are certain epochs in history, occurring less frequently as Christendom extends, the records of which are so horrible as to give rise to a wide-spread feeling of incredulity among those who happily gain knowledge of the events only by hearsay. This incredulity is so much the greater as the press grows more and more eager for sensation at the expense of truth. Doubt as to the extent and horror of the Armenian massacres still widely obtains.

Professor and Mrs. J. Rendel Harris, reliable and unprejudiced observers as they are, have done a great service to history by giving their indorsement to facts that others have sent out from Armenia. The reports of consuls are not published; missionaries are supposed to be hysterical and blindly prejudiced; the Red Cross agents were pledged to tell no tales; travelers and reporters were not allowed in Turkey. The Harrisese, in some unexplained way, were given admittance—probably as harmless archæologists.

This volume of letters is characterized by the wonderful charity, even optimism, of the writers, and sets forth, certainly to one who is acquainted by personal experience with the matters of which they